

### MINUTES

Of the

Sixty-Second Annual Session

Of the

MOUNT PISGAH

\*\*\*BAPTIST \*\*\*

ASSOCIATION.

Held with

DECATUR CHURCH.

NEWTON COUNTY. MISS.

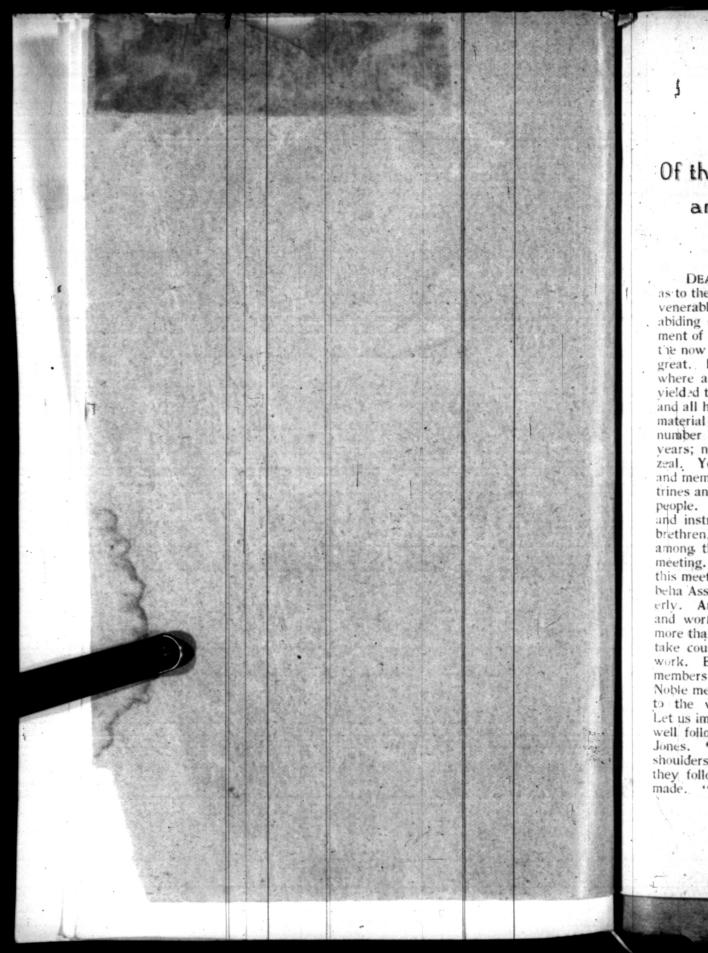
September 16, 17, 18, 1899.

#### \*OFFICERS\*

- N. L. CLARKE, Moderator & Newton, Miss
- JAS. E. CHAPMAN, Clerk 36 38 Newton, Miss.

  J. E. GRAHAM, Treasurer 38 38 Roscoe, Miss.
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BURNETT & THOMPSON PRINTERS, NEWTON, MISS



### REPORT

# Of the Committee on State of Religion and Fraternal Correspondence With the Churches.

DEAR BRETHREN OF THE ASSOCIATION:-In reporting to you as to the state of our Zion at this the sixty-second session of our venerable and influential body, we find ourselves under great and abiding obligations thank God for the continuation and enlargement of his mercies to us through the past, and, especially during the now closing associational year. His blessings have been very great. Peace, as a rule, has rested on all of our churches; and where anything to the contrary has existed for a time, it has yielded to disciplinary labor, so that all are now reported in peace: and all have had preaching except one, it reported dissolved, its material absorbed by surrounding influences. We think that the number of baptisms reported will compare favorably with past years; nor do we think there is any declension in missionary zeal. Your Committee, is settled in the fact that our ministry and membership were never more settled in those peculiar doctrines and practices that mark the Regular Baptist as a peculiar people. The preaching during this session has been able, sound and instructive. We were cordially received by our Decatur brethren, and kindly and abundantly supported; and we note among the divine blessings the remarkably fine weather for our meeting. One new church has been received into our body at this meeting; and correspondence from New Liberty and Oktibbeha Associations. Our deliberations have been kind and brotherly. And now, as we look back and contemplate the history and work of our dear Association, as it has stood the storm for more than three score years, we should and do, "thank God and take courage." Let us reflect; God by his grace has done the work. But how? By the labors of his people, ministers and members.: We knew, and know, the men that God has used. Noble men! Plain, spiritual and devoted, they gave themselves. to the work, God blessed them, and the result has come. Let us imitate their zeal, let us copy their faithfulness. We may well follow such men as Denson, Martin, Price, Murrell, and Jones. \* Pioneers, with their hearts in the work, and their shoulders to the wheel. They, being dead, yet speak \* for they followed Christ. No change in Gods work can safely be made. "See Thou make all things according to the pattern

showed thee in the Mount." Nothing else would do; change and all is lost. Solomon must use David's plan, or do nothing. Christ gave his plan of church building to the Apostles. Paul praised those that kept it, and invoked the curse of God on those that changed it. This is a time of change. The old paths do not suit many. Give us something new. Societies are called for to do the work of the church. Can they do it? Never. Young men and women gather by thousands and claim to be doing the work of God. Can they rule better than the old? If you think so, take your and what followed. The advice of the old men, and the advice of the young men, and the consequence. Read in First Kings, twelth chapter.

J. W. ARNOLD,
W. J. BRUNER,
BERRY RAINER,
A. CHANEY,
M. W. LANCHAM,
J. R. SANSING,
C. C. BRADLEY, Committee.
N. L. CLARKE, Chairman.

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## MOUNT - PISCAH - BAPTIST - ASSOCIATION IN ANNUAL SESSION FOR 1899.

DECATUR BAPTIST CHURCH, Newton County, Mississippi, Sept 16, 1899.

### SATURDAY ELEVEN O'CLOCK.

"In accordance with previous arrangemen's made by the Association in her annual meeting in 1898, Eld. W. M Yarbrough preached the introductory sermon from Romans 5th chapter and 2nd verse:—"By whom also we have access by faith into this grace wherein we stand, and rejoice in hore of the glory of God." Theme. Faith in Christ the only hope of salvation. The sermon was earnestly delivered, and was attentively listened too by a large congregation.

After the semmon one hour and a half was spent in partaking of refreshments, which were abundantly furnished by the church and community, and was most excellent in quality.

### AFTERNOON SATURDAY.

After singing and scriptural reading, prayer was offered, led by W P. Vaughn.

The Association was then convened in her sixty-second annual session, by her venerable moderator, Eld. N. L. Clarke.

The following brethren were appointed to read letters: W. J. McMullan, A. G. Graham and G. P. Clarke.

On motion a financial committee was appointed and this committee be made permanent. T. C. Viverett, J. R Sansing and A. J. Smalf, committee.

Eld. J. A Johnston was appointed to preach in the Baptist church, the body holding her sessions in the Methodist house of worship.

Letters were then called for, and read from the churches, and delegates names enrolled.

All the churches were represented either by delegates or letter except five viz: Bethany, Beulah, Scott county, Concord, Old Union and Prairie Concord.

On motion agreed to reofficer by acclamation. The old officers were re-elected: N. L. Clarke, moderator; Jas. E. Chap-

man, clerk; J. E. Graham, treasurer,

On motion visiting ministers were invited to seats.

Petitionary letters were called for when the Hopewell church, of Newton county, presented letters, and was received as a member of the body, the moderator extending the right hand of fellowship to her delegates in behalf of the Association.

Correspondence from sister Associations was then called for when Eld. G. W. Breland and J. W. Dorman were received from the Oktibbeha, and Eld. G. W. Rainer from the New Liberty.

The usual committees were then appointed by the moderator.

PREACHING—The deacons of Decatur church, with D. T.

Chapman and C. O. Reynolds.

MISSIONS-J. M. Moore, Jesse Nelson, T. J. Bounds, Joe

Rushing and T. M. Gould.

SUNDAY SCHOOLS—J. J Ingram, W. W. Lewis, A H. Armstrong and R K. Cleveland

TEMPERANCE-J E. Chapman, W. M. Saddler, W. H Willis,

J. M. Chipman, W. L. Collins and B. F. Weeks.

QUERIES AND REQUESTS—Thos. Keith, H. Bruce, C. C. Simmons, J. W Arnold, J. J. Ingram, G. W. Rainer and T. C. Viverett.

PUBLICATIONS—Wm. Graham, I. H. Brown, A. J. Small, J.

W. Arnold and J. A. Johnston.

NOMINATIONS-D. T. Chapman, I. H. Brown, W. M. Mc-

Mullan, A P. Wash and R. E. Horn.

STATE OF RELIGION AND FRATERNAL CORRESPONDENCE WITH THE CHURCHES—J. W. Arnold, W. J. Bruner, Berry Rainer, A Chaney, M. W. Langham, J. R. Sansing, and C. C. Bradley.

On motion, the Moderator was made chairman.

EDUCATION-G. P. Clarke, J. E Chapman, Berry Rainer,

J. E. Graham and R. K. Cleveland.

The Association on motion agreed to take up a collection for missions at both places of worship at the close of the II o'clock services on Sunday.

Adjourned in usual order to meet at 9 o'clock Monday morn-

ing.

LORD'S DAY SERVIÇES

Prayer meeting exercises were conducted by Elder H. Bruce at the Methodist house of worship and by Elder J. W. Arnold at

he Baptist.

At 11 o'clock Elder Jas. E. Chapman, according to last year's appointment, preached the annual sermon on missions. Text: Mathew 16:18-19. Theme—The Church and her Mission. The sermon was listened to by a large and attentive congregation, and

seemed Eld

ship at theme. by our was asl profitations w to \$39. ning se

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Pearl V with th seemed to be well feceived, and was considered sound.

Elder L. B. Fancher preached at the Methodist house of worship at the same hour as above and from the same text and theme. His sermon was highly spoken of, and much appreciated by our people generally, in fact, so much so, that its publication was asked for in The Mississippi Baptist. We feel the time was profitably spent and hope much good will grow out of it. Collections were taken at both places of worship for missions amounting to \$39.02 No dinner was served on the ground, hence no evening services.

Elder G. W. Breland preached at the Baptist church at night

to a large and interesting congregation.

### MONDAY MORNING NINE O'CLOCK.

The Association met in accordance with adjournment, and after singing, was opened by prayer, led by Elder W. M. Yarbrough.

Renewed the call for letters from churches not heard from-

none presented.

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By direction of the Moderator, the clerk read the Abstracts of Faith, Objects and Powers, Gospel Order, and Rules of Decorum of the Association.

The roll was called and absentees excused.

Renewed the call for correspondents from sister Associations. The following brethren were appointed as messengers to the

Associations with whom she corresponds.

HARMONY-

SALEM-N. L Clarke.

NEW LIBERTY—D. M. Stroud, Joe Rushing and T. J. Rhodes. SPRINGFIELD—T. M. Gould, J. M. Moore and J. A. Johnston. PEARL VALLEY—J. J. Ingram and Jesse Nelson.

OKTIBBEHA—R. K. Cleveland, J. J. Ingram, J. R. Sansing and J. M. Moore.

LIBERTY-

The following was unanimously adopted: Resolved That we discontinue to pay our corresponding messengers to sister Associations.

On motion, agreed to discontinue correspondence with the Harmony and Liberty Associations for the present.

The messengers were authorized to write their own letters.

On motion, the messengers were requested to solicit the Pearl Valley and Oktibbeha Associations to co-operate more fully with the General Association of Mississippi.

The body then proceeded to appoint delegates to the General

Association for her session in 1899.

The following brethren were named: W. P. Vaughn, G. P. Clarke, T. J. Rhodes, D. T. Chapman, N. L. Clarke, R. L. Simmons, C. G. Johnson, J. M. Moore, J. W. Arnold, Joe Rushing, T. M. Gould, H. O. White, H. Bruce, J. A. Johnston, J. J. Ingram, D. M. Stroud, 1. J. Reynolds, T. C. Viverett, W. M. Yarbrough, A. G. Graham, W. H. Willis, R. K. Cleveland, Thos. Keith, Berry Rainer, F. M. Breland, Jesse Nelson, M. W. Langham, W. L. Collins and J. E. Chapman.

Reports of committees were called for

MISSIONS—Report read by J. M. Moore. Discussed by Thos. Keith, G. W. Rainer, J. M. Moore and others; and was unanimously adopted. Appendix A.

SUNDAY SCHOOLS-Report read by Geo. P. Clarke and

adopted. Appendix B.

TEMPERANCE—Report was read by W. M. Saddler; spoken

to by J. E. Chapman and adopted Appendix C.

On motion adjourned one hour and a half for dinner which was abundant.

### MONDAY AFTERNOON.

The Body convened in usual order, and reports of committees continued

QUERIES AND REQUESTS—Report read by Thos. Keith and

was adopted. Appendix D

PUBLICATIONS—The report was read by J. A. Johnston. Discussed by Wm Graham, N. L Clarke and J. A. Johnston, and adopted. Appendix E.

NOMINATIONS—Report read by D. T. Chapman and was

adopted Appendix F.

STATE OF RELIGION AND FRATERNAL CORRESPONDENCE WITH THE CHURCHES—Report was read by Eld N. L. Clarke, and was unanimously adopted. See first page

EDUCATION—Report read by G. P. Clarke, and on motion

adopted. Appendix G.

FINANCE—Report read by T. C. Viverett, and was adopted.

Appendix H.

The reports of committees being completed, other business was called for when the following resolutions were unanimously adopted.

### RESOLUTIONS.

Resolved 1st. That the clerk have the Abstracts of Faith, Gospel Order, Objects and Powers, and Rules of Decorum of this Association published in the minutes, and this resolution be made permanent for the future. (Continued on next page.)

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That the pastors and delegates of this Association be requested to bring the subject of missions before their churches, and urge them to represent themselves by delegates and funds in the General Association.

That it is the sense of this body, that in the future it will be expedient to discontinue the custom of having dinner on the grounds on Lord's Day during the sessions of this Associa-This however leaves it optionary with the churches to do as they think best; they can have dinner, or not as suits them.

That Eld. N. L. Clarke be requested by this Association to write out a short history of the separation of the Missionary and Anti-Missionary Baptists in this part of Mississippi, when where and the cause; and that it be published in the minutes, and that he be paid \$10.00 for his services in so doing.

That Eld. L. B. Fancher be requested to write out, and have published in the Mississippi Baptist his sermon delivered on Sunday at 11 o'clock. Also that J E. Chapman have his preached at the same hour.

That the thanks of this Body be tendered our Methodist brethren for the use of their house of worship during this meeting

That the clerk be instructed to have the minutes of this meeting printed where he can get them the most neatly and promptly done, paying for the same when so done, and he approves the work, and that he distribute them among the churches as soon as possible, drawing on the treasurer for his usual salary, (\$20.00). printer's fee and postage, reserving a sufficient number of copies for correspondence

All funds remaining in the hands of the treasurer, after all expenses have been met, shall be sent up to the General Association for missions.

That we most heartily tender our thanks to the Decatur church, and surrounding community at large for their kind and generous entertainment of this Association during this ses-

10th. That we now adjourn to meet with New Hope church Neshoba county, Mississippi, on Saturday before the 3rd Lord's Day in September 1900 Elder J. M. Moore is to preach the next introductory sermon, with Elder N. L. Clarke alternate. Elder R. K. Cleveland the sermon on missions, with Elder L. B. Fancher alternate.

While singing, the parting hand was given in usual manner thus expressing love and esteem for each other. Closing prayer by Elder T. J. Rhodes.

N. L. CLARKE, Moderator.

JAS. E. CHAPMAN, Clerk.

### APPENDICES.

#### MISSIONS—A.

Your Committee on Missions report: In John 3:17 we are told that "God send not his son into the world to condemn the world but that the world through him might be saved." From this we learn that the world was lost, and that the leading purpose of God in sending his son was to provide a Savior for all the world. This accords exactly with what we are taught in 1st John 2:2. 'And he (Jesus) is the propitiation for our sins, and not for ours only, but also for the sins of thewholeworld." We are further taught that it is the duty of all men to believe on the Son of God, John 1:7. Also Heb. 11:7, "Without faith it is impossible to please God." And John 2):31, "These things are written that we might believe that Jesus is the Christ, the Son of God, and that believing, ye might have life through his name."

And everybody knows that it is utterly impossible for any one to believe anything till he hears it. Hence we conclude that the salvation that is in the Lord Jesus Christ will not savingly benefit any lost sinner till be hears of it. "Fo then faith cometh by hearing and hearing by the word of God." Rom. 10:17. But how can they hear without a preacher? Hence the command of our Savior: "Go into all the world and preach the rospel to every creature. This command we see painly includes all the world and every creature in it. And it is evidently not limited to my specific age of the world, but reaches down to the very last syllable of time for the Commander says: "Lo I am with you alway even unto the end of the world." And who is to do this work but the courch of the living God? It is the very grand special purpose for which the church is organized on earth, that the gospel may be preached to every creature. And every child of God is responsible forms part of the work, according to the extent of his ability. God's plan of eaching the world is through the gespel and that gespel is committed to his people. The people of Go i are those who love Him, love His work, and the souls of men. Love to God is to be the moving cause in this work. Jesus loved us and gave Himself for us and that too when we were sinners. And is it possible for us to love Him, and yet refuse to contribute to that cause that brought the Son of God down to the cross? Is our love so faint, so cold to Him who gave His life for u, that we can not part with the perishing things of earth to spread the glad news of dying love to a lost world? If so, there is something very wrong about our love.

Salvation, oh! Salvation, the Joyful Sound Proclaim
Till Earth's Remotest Nation has Learned Messiah's Name.
Respectfully Submitted,

T. M. GOULD,
T. J. BOUNDS,
J. NELSO S,
JOE RUSHING.
J. M. MOORE, Chairman.

### SUNDAY SCHOOLS—B.

We your committee on Sunday schools would submit the following report:

In order that our children be taught a general knowledge of the

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Scriptures, we deem it a matter of great importance that good Sabbath schools be established and maintained in every community. This great line of church work is greatly neglected to the detriment of our children. We have instances in the Bible where young people were taught in the Scriptures, and we find that it made them much more efficient when they became Chestians. Hence we urge that greater dilligence be exercised on the part of our churches in this Respectfully Submitted, important matter. J. J. INGRAM, Chairman

#### TEMPERANCE—C.

We your committee submit the following report: We know that much has been said and done to advance the cause of temperance, vet we further know, that the enemy to temperance, the whiskey traffic has not been driven from among us, but is still lurking in different forms, in various portions of our country, to the great injury of many of our people. We believe it to be our duty as Christians and Baptists, to be ever on the alert, and to do every thing in our power, under the laws of our land, not only to hold the ground that we have gained, but to continue the fight until this great enemy of immortal souls and human happiness has been drive i from his last hiding place in our land.

The idea of a Baptist patronizing a whiskey establishment, especially the illegal kind known as "blind tigers," either by buying it himself, or drinking it after others have bought it for nim is to be condemned in the strongest terms. When one of those illicit sellers of intoxicating drinks sells to anyone, he says by that act, that he expects the buyer, should he be brought before the courts to testify in the matter, to perjure himself rather than tell the truth. And if he did not have this opinion of the purchaser, he would not sell to him

Our laws seem to be sufficiently strong against this great evil. and if our people would rise in their might, and demand that our civil officers execute these laws, and then do all in their power to aid the officers, we would hear less of the cry that "prohibition does not prohibit." We look with sorrow and shame on the many flaming whiskey advertisements that hang along our public highways. How sad the thought that our boys are to be continually confronted with these awful temptations, that may lure them on to wreck and ruin. We have no positive assurance that our boys will not fill drunkard's graves, until these temptations are removed. How is it possible for a Christian to encourage anything fraught with so much evil? It curses every one, brought either directly, or indirectly under its influence.

Therefore, we urge all Christians, and all others who desire the welfare of the human race, to unite with us in this great battle against this common enemy of humanity, and we would continue to urge our ministers to preach against it, and that our churches exercise discipline against those who patronize, or engage in any way in

its support.

Respectfully Submitted,

J. E. CHAPMAN, Chairman.

### QUERIES AND REQUESTS-D.

Your committee submit the following report: We find five requests

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7i ng the for the next meeting of this Body: We recommend that the next annual Session of this Association be held with the New Hope church. Neshoba county, Mississippi

We find a query from Midway church in the following language: "Can a regular Baptist church receive members legally for baptism

without a confession of faith?" Answer: No.

Another from New Providence church as follows: "Is it right to receive a member from another church with a letter with any exceptions in it as to fellowship and good standing? Answer: Holding the doctrine that each Baptist church is an independent body, and possesses the sole right to exercise and control its own affairs, and believing that the several churches composing this body are respectively, and individually competent to regulate their own affairs, we make no recommendation: but urge the churches to exercise Christian forbearance and faithfulness in the discharge of duty. Respectfully Submitted.

THOS. KEITH,

Chairman.

### PUBLICATIONS—E.

Your committee submit the following: Whereas the literature that a people read has a great deal to do with shaping their course in life; hence the necessity of reading sound literature. We would first recommend the pure word of God the Biole, and urge our people to

read it more and more.

Second—We recommend The Mississippi Baptist published at Newton, Mississippi, by our sound devoted editor Elder N. L. Clarke. We urge our people to stand by the editor in his efforts to give us a

paper that gives no uncertain sound.

Third—We recommend the Baptist published at Jackson, Missis-

Fourth—We recommend the Sabbath school literature published by the Sout ern Baptist Convention at Nashville Tennessee.

Fifth—We recommend the Foreign Mission Journal published at Richmond, Virginia.

Respectfully Submitted.

Wm. GRAHAM,

Chairman

#### NOMINATIONS—F.

We your committee submit the following report: We nominate Elder J. M. Moore to preach the next introductory sermon with Elder N. L. Clarke as his alternate.

Elder R. K. Cleveland to preach the annual sermon on Missions with Elder L. B. Fancher as his alternate.

Respectfully Submitted,
D. T. CHAPMAN,

Chairman.

#### EDUCATION—G.

We your committee on Education would submit the following: Culture and refinement always follow in the track of a liberal education, hence the subject should enlist our most earnest consideration. We think the rising generation of both sexes, should be liberally educated; and from the fact that our women wield great influence in moulding the minds of the children, that the girls should have equal opportunities with the bys. We also deem it a matter of great im-

portance at least the lang the reac grade at our Ass than is for boys sippi.

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ing: lucation. educe in qual t importance that our ministry be well educated in the English branches at least, in order to meet the requirements of the times in speaking the language correctly. We have excellent free schools, which are in the reach of all, and in addition to these, there are schools of a high grade at Conehatta, Newton, Hickory and elsewhere in the bounds of our Association. To those who wish to obtain a higher education than is afforded by any of these, we recommend Mississippi College for boys and Hillman College for girls both located at Clinton, Mississippi.

G. P. CLARKE, Chairman.

#### FINANCE-H.

Your committee on Finance report as follows: We have examined the Treasurer's report, and find he received at the last meeting of the Association, including amount on hand at that time for all purposes, \$140.03. Disbursements \$140.03.

Amount from fifth Sunday meetings \$27 45 8ent up to Foard. \$17 77

Amount on hand. \$9 68

Amount sent up for Associational purposes \$99 15

Lord's Day collection. \$39 02

For Indian Mission by Miss Amelia Gillaspie \$1 00

Grand Total. \$148 85

T. C. VIVERETT,
A. J. SMALL,
J. R. SANSING.

### Ordained Ministers and Their Postoffices.

N. L. Clarke Newton	S. D. Chesney
R. K. Cleveland Union	J. W. Arnold Stamper
Jas E Chapman Newton	J. J. Ingram Dixon
L. B. Fancher House	J. M. Moore Beech Springs
H. Bruce Keenan	H. O. WhiteRiversville
E N. Robinson Lawrence	T. M. Gould Lake
W. J. Bruner Newton	Wm. Yarbrough Newton
D. M. Stroud Lake	Joe Rushing Harpersville
J. H. SatterfieldChunkey	J. A. Johnston Wald
W. H. Rainer Moore's Mill	T. J. Rhodes Newton
F. M. BrelandDixon	B. W. Rainer Moore's Mill
W. P. Vaughn Chunkey	* T. L. Moore Roscoe
* Dead. † Choctaw.	† Seaborn Smith Engine

### Licentiates.

W. H. Willis	Prospect	W. G. Everett.	Hickory
Jesse Nelson	Dormanton	A. J. Myers	Lake
G. G. Rainer	Chunkey	J. C. Rushing	Harpersville
C. C. White	Норе	J. G. Giles	Point
W. L. Collins	Union	W. A. Coker	Baxter

### BAPTIST HISTORY.

The following is a history of the Separation between the Missionary and anti-Missionary elements in the Mount Pisgah Association at Mount Sinai church in 1843. This is in accordance with a resolution passed by the Association at Decatur 1899.

The Mount Pisgah Association was constituted into a body in the year 1837 at the Mount Pisgah church, Rankin county, Mississippi. The original minute, containing the act of organization I have not been able to obtain; though much effort has been We are, however, sure of the fact that it was constituted on the Scriptural principles of church equality and independence, and securing the right of each member of each church to do as he will with his own. I was first a member of the body in the year 1841 at Bethel church, Newton county, Mississippi. The session was in the main, harmonious. There was discussion however. in the body on the subject of missions. This grew out of a proposition for the Association, to enter upon the work of domestic missions within its bounds. The subject was warmly discussed, and with some sharpness; but the question was withdrawn or passed over. There was manifested an anxious desire on the part of the friends of missions to go forward. The subject was renewed in the body at the session of 1842, at Doaks Creek church, Madison county, Mississippi. There was a warm discussion, and more feeling than was commendable. The Denisons, Chambers, Martin, Green, Jones, Bass and Clarke may be said to have led on the liberal side; while Wilbanks, Berry, Fortson, Slay, Feeny, Craft and others, led in the opposition. There was much feeling, and almost defiance. It was clear that a division was near, unless the anti element would give way; as it was clear that the friends of missions were largely in the majority. The body though, adjourned in order, except in feeling ensuing Associational year was one of much concern and investi-The mission principle evidently gained strength while the opposition was intensified, and was canvassing aiming if possible to get control of the body. Elder Wilbanks visited almost every church in the Association during the year; why it was not then known; but was made plain when the body met in the

session o Annual largest s sermon. and orga and it w without showing to get co was app body. ary to as put th the Asso to ratify men in This, o sayings alienate tween 1 religious administ his app and a no day. E the nor That be meeting but not close of next ses Among tion of t be requ Associat in the ride an tion; an that suc ified fo much f against

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session of 1843, at Mount Sinai church. This was the Seventh Annual Session of the body, and was numerically attended the largest session yet held. It was my lot to preach the introductory sermon. Elder Martin the past moderator called the body to order and organized the same. He had been moderator for two years, and it was supposed by the friends of missions, would be again without opposition, but was defeated by Elder Elijah Wilbanks. showing clearly that he had been canvassing for the office, thus to get control of the Association. The treasurer in those days was appointed by the moderator, subject to the approval of the body. Bro. Wilbanks appointed a most determined Anti-Missionary to the office of treasurer, and made such other appointments as put the body under the control of the anti-mission element of the Association. The body in the exercise of her rights, refused to ratify his appointments, requiring the offices to be filled by men in harmony with the popular sentiment of the Association. This, of course, was on Saturday. Many were unhappy, hard sayings were uttered; yet the body adjourned in order, but alienated in feeling. But little brotherly intercourse was had between the two parties. The Lord's Day passed without much religious enjoyment. One minister appointed under the Wilbanks administration to preach on Sunday was given to understand that his appointment was not agreeable, he being a visiting minister here was a large congregation on Sunand a non-fellowshiper. day. Elders Granberry and Merchant preached. Joel Harvey, the non-fellowshipping minister, had a separate appointment. That body friendly to missions were firm but considerate. The meeting of the Association on Monday was solemn and orderly. but not social. Elder Wilbanks presided with fairness till the close of the session; but did not return to organize the body at next session. About the ordinary course was taken in business. Among the items of new business was the introduction and adoption of the following resolution: "Resolved, That the churches be requested to state in their letters to the next session of this Association whether it be their minds to invest the surplus funds in the treasury in employing a faithful minister, or ministers to ride and preach the gospel in the destitute parts of our Association; and, if not, what disposition shall be made of them; and that such as approve of an Itineracy, send up contributions specified for that purpose." This resolution was discussed with much feeling and faithfulness, and arrayed the two interests against each other, the mission and anti-mission. Feeling had reached its extreme. Just before, or soon after the adoption of the resolution, Elder Roderic R. Fortson arose and addressed the body in a short talk, and closed by saying: "We are not of you, and that it may be clearly seen that we are not, we go out from

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was the you;" and waiked out of the house, followed by quite a number of delegates. Neither Fortson, nor the withdrawing party returned any more. Elder Wilbanks presided till the body adjourned. These events took place October 2nd, 1843. During the ensuing Associational year, the lines became more clearly drawn. The Association went into mission work at the next session, and the anti-missionaries formed themselves into an Association of their This was a sad occasion, and sadness seemed to rule all minds there. It seemed though unavoidable. The powers of the Association allowed all to give or not give; but that did not satisfy. The anti-missionaries were the withdrawing party. The Association lost but little in strength or numbers when they left us; seven or eight churches, most of them small; three ordained ministers, possibly some licentiates, but none remembered. At the session of 1843 the the Minutes show a membership of 1.434; at the session of 1844 they show a membership of 1,338, a loss, after the course of the year, of 96 members. This is an honest statement of the facts as to the withdrawing of the anti-missionaries from Mount Pisgah Association. The session of 1844 was held with Line Creek church, Scott county. Then the body went harmoniously into the work of missions, and has continued through all the years since, either in her own body, or through the General Association. Elder Alanson Goss was our first Missionary. May God be praised for his goodness.

N. L. CLARKE.



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### ABSTRACT of FAITH=-Preamble

We, the churches of Jesus Christ, who have been regularly baptized upon the profession of our faith, and convinced of the utility of a combination of churches, and of maintaining a correspondence for the preserving of union amongst churches of the same faith, form ourselves into an Association upon the following principles, viz:

We believe in one Triune God, the Father, the son and the

Holy Ghost, the same in essence, equal in power and glory.

2. We believe the Scriptures of the Old and New Testament were given by the inspiration of God, and are the only rules of faith

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3. We believe in the fall of Adam from his original rectitude. and in him, all his posterity; in consequence of which, we inherit a fallen and depraved nature, consequently the scriptural doctrine of the total depravity of human nature, and of man's inability to restore himself into the favor of God.

4. We believe that God hath loved His people with an everlasting love, that He chose them in Christ before the foundation of the world, that he calleth them with a holy and effectual calling and being justified alone through the righteousness of Christ imputed to them, are kept by the power of God through faith unto salvation.

We believe there is one mediator between God and man-the man Christ Jesus-who, by the satisfaction He made to the law and justice, in becoming an offering for sin, hath, by His most precious blood, become the end of the law for righteousness to every one that believeth.

6. We believe that the gospel is God's appointed means of calling sinners to the knowledge of the truth-that he has commanded it to be preached to every creature, and requires all men to repent, believe and obey.

7. We believe that the gospel is made effectual by the operation of the Holy Spirit, and that the sinner, in order to be saved, must be

born again.

We believe that good works are the fruits of faith, and follow after justification, and are evidences of a gracious state, and all believers are bound to obey every command of God from a principle of love.

We believe in the resurrection of the dead, a general judgment and that the happiness of the righteous and the punishment of the

wicked will be eternal.

GOSPEL ORDER

1. We believe that a visible caurch of Carist is a congregation of persons who have been baptized upon a profession of their faith, and wao have given themselves to the ford, and to one another in brotherly covenant to keep up a G dly discipline agreeable to the tearnings of the New Testament.

2. We believe that Jesus Christ is the only Head and Lawgiver of His Church; that the government is with the body, the church, and

has equally the right and privilege of each member thereof.

3. We believe that Baptism and the Lord's Supper are gospel ordinances, appointed by Jesus Christ, and are to be continued in the church until His second coming.

4. We believe that the ordinances of Baptism and the Lord's Supper are properly administered only by ministers called of God and set apart to the work by the imposition of hands by a Presbytery of regular Baptist ministers.

5. We believe that immersion only is baptism, and that believers

in Christ are the only proper subjects.

6. We believe that none but regularly baptized church members have a right to partake of the Lord's Supper.

7. We believe that it is a duty and privilege of all believers to make a public profession of their faith, to submit to the ordinances of the gospel and give themselves as members to the visible church.

8. We believe it to be the duty or every church to expel from her communion every member that is immoral in conduct, or that holds doctrine contrary to the Scriptures.

OBJECTS AND POWERS OF THIS ASSOCIATION.

1. This Association acknowledges and maintains that each church is an independent body, and possesses the sole right to exercise and control its own affairs; and, therefore this Association has no right or power to interfere with the internal rights and privileges of churches composing its body, but may withdraw from any church which may hold false doctrine, or tolerate immoral practice.

2. The objects of this Association shall be to promote fellowship and harmony among the churches; to inquire into any difficulties between the churches, and remove them if possible; to give the churches the best advice they can in difficult matters, when solicited, and, in general to advance the interest of the Redeemer's Kingdom in any way they may deem practical.

3 With regard to the benevolent institutions in our country, we declare it to be the inalienable right of every association, of every church, of every individual member of a church, to support them according to their own views of duty and dictates of their own conscience; and the right shall never be called in question in this Association. And any motion whereby this right is called in question shall be instantly ruled out, by the Moderator, as being unconstitutional.

4. This Association may maintain a friendly correspondence when convenient with other religious bodies of the same taith.

5. Ministers of the gospel in good standing though not delegates may be invited to seats in the Association, but not to have the privilege of voting.

6. The Association may appoint any person or persons by and with their consent, to transact any business they may deem necessary.

7. The Association may adjourn to any time and place they think proper.

8. The Association shall keep a record of their proceedings, and have them printed when necessary.

9. The Association shall have a fund, and appoint a treasurer to take charge of it, who shall account to the Association for all monies which shall come into his hands for the use of the Association.

their own proceedings in such a manner as they may think expedient.

1. This Association shall consist of delegates chosen by the churches to which they respectfully belong, and shall be styled the Mt. Pisgah Association.

2. Such delegates shall be members in good standing, and no member under church censure shall be allowed a seat in the Association.

3. They shall produce letters certifying their appointment by their respective churches, and stating the number baptized, received by letter, restored, dismissed, excommunicated and deceased, during the preceding associational year, with the total number in fellow-other statistical matters as the Association may

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4. This Association shall have a moderator, clerk and treasurer, who shall be annually chosen by a majority of the members present, by ballot or otherwise. Said officers shall fill their respective places, if present, at the succeeding Association, until a new election takes place, and while in office, shall discharge the duties ordinarily incidental to those offices.

5. If new churches desire to be admitted into the Association, they shall petition by letter and delegates, and if orthodox and orderly, shall be received, and the Moderator shall recognize them by giving their delegates the right hand of fellowship in behalf of the body.

6. Every church shall be allowed two delegates and no more until her number shall exceed one hundred—three until it shall exceed one hundred and fifty, then four and no more.

7. The Association shall neither answer or debate any query on Gospel doctrine, except it be merely to explain the meaning of the Articles of Faith of this Association.

8. Every motion made in order and seconded, shall be reduced to writing if requested by any member, and shall be considered by the Association except withdrawn by the mover before discussion.

9. Motions made and lost, shall not be recorded on the minutes unless so ordered at the time.

10. If any proposition or motion under debate contain two or more points it shall be divided at the request of any member, and the vote taken on each point separately.

11. Only one member shall speak at the same time who shall arise from his seat and address the Moderator. He shall confine himself to the subject properly in debate, cast no reflection on the Association, or any member thereof and shall not be interrupted while speaking.

12. No person shall speak more than once upon the same subject till all who may desire to speak thereon have enjoyed that privilege, and not then without leave of the Association.

13. The Moderator shall have the privilege of speaking on any question to the body.

14. The Moderator shall decide buestions of order, but an appeal from such decision may be taken to the whole body, which shall be decided without debate.

15. A majority of the members present shall be necessary to carry any motion or proposition, and the Moderator shall vote as other members when the question is taken; and in case of a tie, the question shall again be put to the Association, and if not then decided, the Moderator shall proceed to decide the matter in controversy by lot.

16. Committees shall be nominated by the Moderator subject to the approval of the Association.

17. There shall be no talking or whispering while a brother is speaking.

18. No brother shall finally depart from the Association without leave of the body.

19. The names of the delegates shall be enrolled by the clerk, and

called over whenever necessary.

20. The minutes shall be read and carefully corrected if necessary,

and signed by the Moderator and Clerk, before the Association rise.

21. A motion of final adjournment shall be construed to involve the previous reading and adjustment of the minutes.

22. The Association shall be opened by prayer.
23. The Rules of Order shall be distinctly read by order from the Moderator, as soon as the Association convenes on Monday.

24. The foregoing articles shall be subject to alteration or amendment at any regular meeting of the Association by a majority of the Association.

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### STATISTICAL TABLE

CHURCHES	POST OFFICE	NAMES	OF DELEGATES.	Received by Letter		Dismissed by letter Excluded	Nales			No. Minutes	Associational Fund	Time of Meeting   Licentiates		ASTORS.
Ebenezer. Nes hoba Ebenezer. Newton Ephesus. Scott Good Hope Newton Good Hope Scott Hickory Newton Hebron Newton Hopewell Tewton Lake Scott	House Franks. Roscoe Lillian Union Garl'dsville Keenan Moore's Mill Chunkey Decatur Newton Engine B'ch Sp'ings Lawrence Forest. Hickory Lake Hickory Lake Oixon Newton Hickory Chunkey Prospect Centralia Lake Newton Chunkey Union Moore's Mil	R E Fancher, Not represente H O White, J Not represente Jesse Nelson, Not represente M Russell, J W J F Rainer, G L L Jones. Thos. Keith, I L B Stringer, Newton Adkir A G Graham, T J Bounds, I By letter Calvin Barber, E T Clarke, D I H Brown, C W T Smith, J C W Holyfield C C Simmons, F M Breland, J C McDowell E G Skinner, A H Armstro W H Willis, M C Howingt George Earls N L Clarke, W P Vaughn Baxter Baref	Thornton R Jones I Bruce, G P Clarke. Mack Perkins S, John Jenkins F M Bassett E M Nelson  James Biggs. M Stroud G Johnson P Reynolds J W Smith T M Gould J J Ingram, B F Lewis W M McMullan Joe Tisdale ng, W M Saddler W J Brown on, J M Chipman T C Viverett. Oot, Joseph Lundy T J Reynolds	6 4 1	3 3 1 1 1 4 4 2 2 1 1 2 2 3 6 2 1 1 2 1 2 1 1 2 1 2 1 2 1 2 1 1 2 2 1 3 1 2 1 2	1 2 4 3 2	1 2 1 1 2	33 49 29 32 20 27 64 8 14 16 8 13 14 24 4 15 19 12 11 12 11 12 11 13 14 14 15 11 14 15 11	8 6 1 8	6 .5 81 .25 22 .6 65 .20 41 .15 45 .10 149 .60 29 .10 47 .20 25 .18 30 .10 75 .52 30 .10 75 .52 16 4 .15 52 .16 35 .20 22 .10 106 .40 29 .20 83 .11 67 .2 43 .1 67 .2 43 .1 67 .2 48 .1 60 .1	1 5 1 0 1 0 1 0 1 1 5 1 1 5 1 1 5 1 1 5 1 1 5 1 1 5 1 1 5 1 1 5 1 1 5 1 1 5 1 1 5 1 1 5 1 1 5 1 1 1 5 1	2 3 1 1 0 4 1 1 0 0 4 1 1 0 0 4 1 1 0 0 3 1 0 0 3 1 0 0 3 1 0 0 3 1 0 0 3 1 0 0 3 1 0 0 0 3 1 0 0 0 3 1 0 0 0 3 1 0 0 0 3 1 0 0 0 3 1 0 0 0 3 1 0 0 0 0	2 L. J. H. Joo G. J. J. J. B. C. N. T. G. J. J. J. W. J. J. J. L. L. L. L. J.	E Chapman B. Faúcher A. Johnston O. White B. Rushing W. Preland T. Halford M. Moore W. Rainer C. Vaughn L. Clarke J. Rhodes W. Breland M. Moore J. Bruner B. Rushing P. Vaughn M. Stroud B. Farish B. Fanchel O. White B. E. Chapman M. Breland M. Breland M. Breland M. Johnston J. Ingram J. Ingram J. Bruce J. L. Clarke V. P. Vaughn W. Arnold J. L. Moore J. M.

\*Last year's Statistics.

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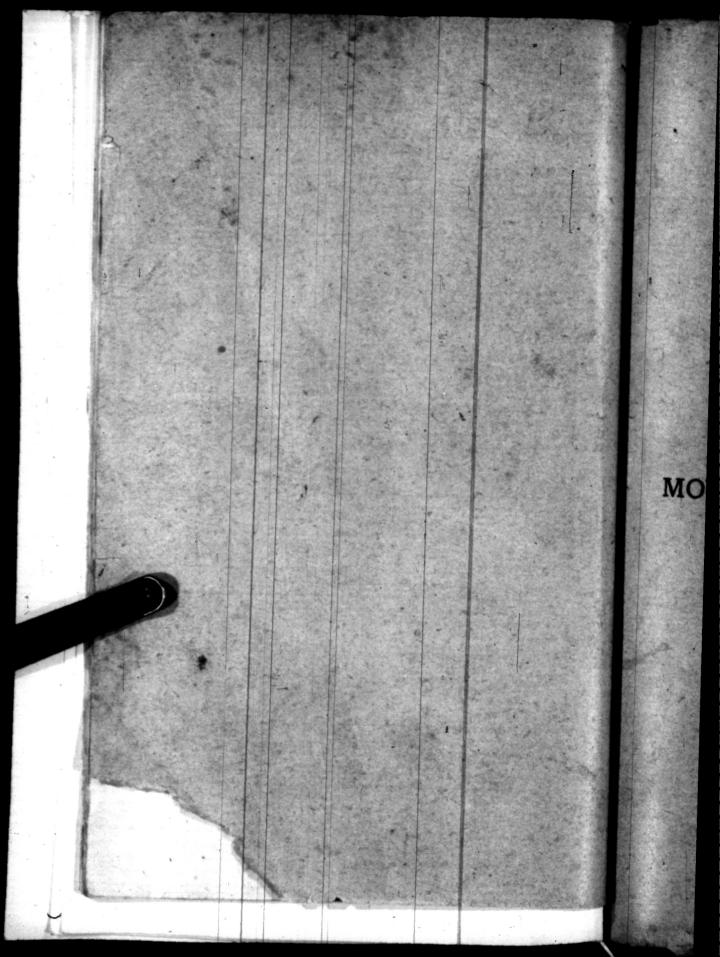
### STATISTICAL TABLE

CHURCHES	POST OFFICE	NAMES O	F DELEGATE	s.		Received by Letter Restored	Dismissed by letter	Dead	Males	Females	Total		Associational Fund	iate	Ordained Ministers PASTORS.
Poplar Springs Prairi' Con'd. Newton Pine Blaff. Newton Pine Ridge Newton Poplar Newton Randal Hill. Jasper Rock Branch. Newton Salem Scott Sulphur Sp'gs Sand Springs Sardis Scott Stamper Newton Vewton Vewton	Newton Newton Newton Lake Cooksey Baxter Union Gail Hays Hickory *ebastapol Stamper Union Harperville Wald)	W L McCord, W R K Cleveland, W W Lewis J D Am's, T W I C W Douglas, C C J Woiverton, R E Horn, E M J M Moore, W B J C Rushing, Jo J A Johnston John Smith, Sea	A Coker W L Collins Petty alvin Bradley G W Brantley Atkinson F Adams e Rushing	H Yar	12 1 1 1 18 1 18 1	3 3 1 5	21 21 25 21	1	9 31- 17 16 11 86 15 25 40 31 10 26 20 10	18 106 15 43 39 21 19 41 24 31 28 15 18 32 11 4	31 159 24 74 56 37 30 77 39 58 91 69 25 44 52 21 6	30 10 30 15 20 10 25 15 25 25 15 25 15 26 16 26 26 26 26 26 26 26 26 26 26 26 26 26	3 00 3 00 1 55 2 00 1 00 2 50 1 50 2 50 2 50 3 55 1 50 2 25 2 65 1 00	4 1 1 3 1 4 3 1 1 2 1 2 1 1 3	H Bruce W. M. Yarbrough E. N. Robinson Wm. Yarbrough E. W. Sumral J. W Arnold W. M. Yarbrough B. K. Cleveland Jas. E Chapman J. W. Arnold H. Bruce J. A. Johnston R. K. Cleveland J. M. Moore W. S. Ford J. J. J. Ingram †Seaborn Smith
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(Continued on Next Page.)

"Last year's Statistics."

PASTORS. H Bruce
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E. W. Sumral
J. W Arnold
W. M. Yarbrough
R. K. Cleveland
Jas. E Chapman
J. W. Arnold
H. Bruce
J. A. Johnston
R. K. Cleveland
J. M. Moore
W. S. Ford
J. J. Ingram
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MINUTES

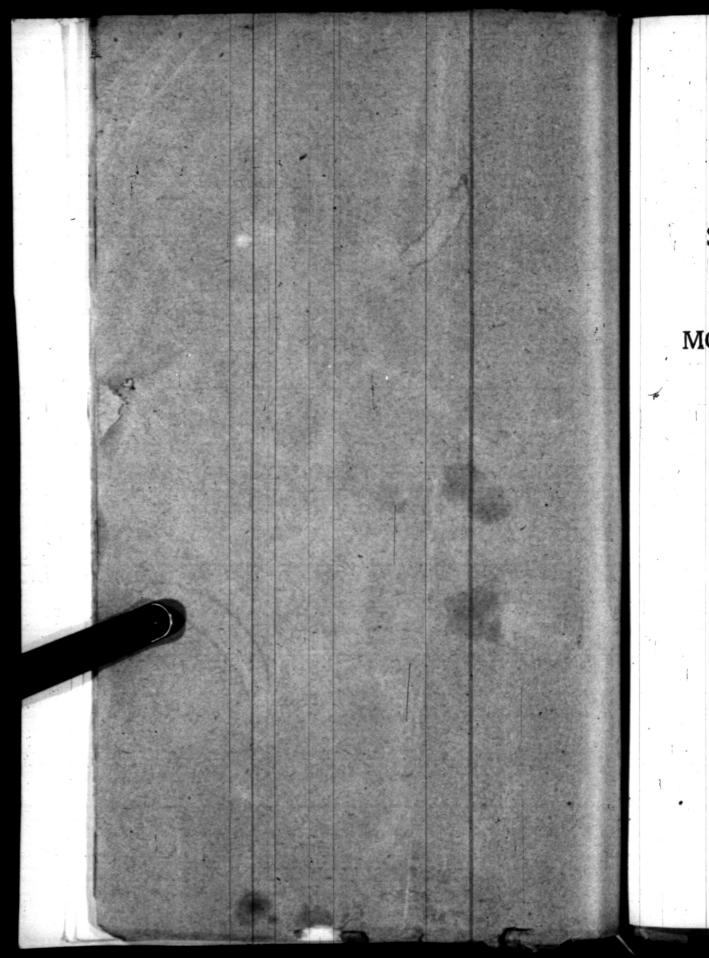
MOUNT PISGAH BAPTIST

ASSOCIATION.

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### MINUTES

-OF THE-

### Sixty-Third Annual Session

-OF THE-

## MOUNT PISGAH BAPTIST ASSOCIATION,

-HELD WITH-

### NEW HOPE BAPTIST CHURCH,

Neshoba County, Miss.

September 15th, 16th, 17th, 1900.

NEWTON, Miss.

DAY & GALLASPY, PRINTERS.

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N. L. CLARKE, Moderator : : : Newton, Miss. JAS. E. CHAPMAN, Clerk : : : Newton, Miss.

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J. E. GRAHAM, Treasurers :

Roscoe, Miss.

attendance number of church was harm of hearing sound and timent, but united, or the minis pastors. We thus very thankful.

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### REPORT

On State of Religion and Fraternal Correspondence
With the Churches.

DEAR BRETHREN OF THE ASSOCIATION:— We are again in session, and this time with the New Hope Church, Neshoba county, Mississippi. This is the sixty-third session of this body. be remembered the body held no session in the year 1878 on account of Yellow Fever. We were cordially received by the brethren and sisters of New Hope church, and the whole community. The treatment was kind, and the support abundant and good. The It is beleived that the attendance was large and the feeling kind. number of baptisms will exceed last associational year. church was added, Dixon, Miss., and one dismissed. was harmoniously done, and so far as the writer had the privilege of hearing, the preaching was faithful and instructive; doctrinally sound and practially efficient. There is no decline in Mission sentiment, but the reverse. Never, we feel, were our ministry more united, or sounder the faith. Some young men are growing up in the ministry, giving hope that in the future our churches will have pastors. None of our ministers have died during the year. As we thus view the past up to the present, we feel encouraged and thankful. Great is the work we do, and so we feel.

Viewing our present situation and surrounding circumstances, we are much impressed as to the obligation resting upon us. Many of our older members are passing away. The cause must go into the hands of younger men. Are are younger people competent to handle the matter. We hope so yet words or caution are suitable and appropriate. We ask our young members to turn and read the account of the crowning of Rehobaum, son of Solomon,

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King of Israel. Dear young brethren, please read your Bible carefully, and the abstract of faith, which is in your church book. Stand in the ways and see and ask for the old paths. Soon we will give an account of our stewardship. Let us so act that we can do it with joy and not grief.

J. J. INGRAM.

AS. E. CHAPMAN.

F. M. BRELAND.

H. BRUCE.

D. NICHOLSON.

J. A. JOHNSTON

A. W. W. GRAFTÓN.

J. M. CHIPMAN.

N. L. CLARKE, Chairman.

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### PROCEEDINGS

OF

## Mount Pisgah Baptist Association. IN ANNUAL SESSION FOR 1900

#### SATURDAY 11 o'clock.

New Hope Baptist Church, Neshoba County, Miss., Sept. 15, 1900.

In accordance with previous arrangements made by the Assciation in her annual meeting in 1899.

Eld. J. M. Moore preached the Introductory sermon to a large and orderly audience, Text Hebrews 11:4 "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh." Theme—Faith in Christ essential to salvation in all ages of the world.

The sermon was able and instructive and was well received by the congregation.

After the sermon about an hour and a half was spent in partaking of refreshments, which were served in abundance, both as to quality and quanity.

### Afternoon Saturday.

After singing prayer was offered led by T. M. Gould. The Association was then convened by her venerable Moderator Eld. N.L. Clarke in her sixty-third annual session.

The following committees were then appointed by the Modera-

To read letters—W. E. Sansing, Geo. P. Clarke and W. B. Sansing.

Finance—A. G. Graham, J. C. Russell, J. K. Jordon.

Letters were then called for and read from the churches, and delegates names enrolled. All the churches were represented either by letter and delegation or letter alone; except Bethany, Neshoba county; Beulah Scott county, Concord, Jasper county; Prairie Concord, Newton county.

Eld. W. P. Vaughn occupied the stand and preached to the peo-

ple at the arbor.

On motion the body agreed to re-elect officers by acclamation. The old officers were re-elected.

Eld. N. L. Clarke, Moderator.

Jas. E. Chapman, Clerk. J. E. Graham, Treasurer.

On motion visiting brethren were invited to seats. Petitionary letters were then called for, when <u>Dixon</u> church Neshoba county, presented a letter asking for admission. She being found orthodox was unanimously received, and her delegates seated, and their names enrolled. Called for correspondence from sister Associations, when the following brethren presented themselves, and were received, the Modertor extending the hand of fellowship to them in behalf of the Association:

Choctaw-J. J. N. Nash, R. L. Herrington. Oktibeha-T. A. Florence, J. W. Dorman.

The following committees were then appointed by the Moderator.

Preaching—Pastor and deacons of this church with Wm. Graham, A. W. W. Grafton, S. M. Monroe.

State of Religion and Fraternal Correspondence with the churches: J. J. Ingram, Jas. E. Chapman, F. M. Breland, H. Bruce, D. Nicholson, J. A. Johnston, A. W. W. Grafton, J. M. Chipman. On motion the Moderator was added and made Chairman.

Missions: R. K. Cleveland, J. N. Barefoot, W. P. Vaughn, T. L. Biggs, J. M. Moore.

TEMPERANCE: Jas. E. Chapman, W. Burt, G. G. Rainer, Wm. Graham, Geo. P. Clarke.

SUNDAY-SCHOOLS: J. A. Johnston, J. E. Graham, E. W. Breland, Thomas Florence.

QUERIES and REQUESTS: J. M. Moore, J. L. Collins, J. A. White L. B. Fancher, T. B. Pace.

PUBLICATIONS: B. W. Rainer, T. L. Gaines, W. P. Vaughn, D. M. Stroud, Jesse Nelson.

Nominations: C. C. Simmons, T. M. Gould, M. J. Taylor, W.J. Bruner, J. T. Giles.

EDUCATION: W. B. Sansing, W. E. Sansing, J. M. Cooper, E. Russell, T. L. Germany.

On motion a special committee was appointed on the Baptist Orphanage at Jackson, Miss. J. E. Chapman, J. J. Ingram, J. M. Moore, J. E. Graham.

On motion agreed to take up a collection for Missions at the close of the 11 o'clock services on Sunday.

The committee on preaching made the following report:

Eld. Joe Rushing at Linwood, and H. Bruce at this church Sat-

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J. V. Parker
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urday night. W. L. Collins to conduct prayer-meeting Sunday morning at 10 o'clock. Eld. R. K. Cleveland, the regular appointee, the sermon on Missions at 11 o'clock. Eld. N. L. Clarke, Sunday evening. Eld. J. M. Miller Sunday night at the church. Eld. J. V. Parker Monday morning at 11 o'clock.

Adjourned in usual order to meet at 8:30 o'clock Monday morn-

### LORD'S DAY SERVICES.

At an Early hour the people began to gather, and by time for services a large concourse of people were assembled. The number was unusually large, and as orderly as could be expected. Prayer meeting was conducted by Bro. W. L. Collins; quite a number of brethren leading.

At 11 o'clock Eld. R. K. Cleveland, preached the annual sermon on Missions. Text: John 17:6: "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word." Theme—God gave his son his people in election, yet they are brought into a saved relationship through the preaching of the Gospel.

The sermon was earnestly delivered, and was generally considered sound and instructive.

After an hour or so spent in refreshments, which were served in abundance, Eld. N. L. Clarke preached a very interesting sermon, It was delivered in his usual impressive style. Text: Micah 5:2

At the close of the 11 o'clock service a collection for Missions was taken, amounting to \$26.85. The day was spent in a pleasant and we hope profitable way which will be to the glory of God.

### MONDAY MORNING.

The Association met pursuant to adjournment, after singing, was opened by prayer led by W. P. Vaughn.

The roll was called and absentees excused.

Renewed call for letters from churches not represented, when the letter from Golden Grove (the Choctaw church) was presented and read, and delegates enrolled.

Renewed call for correspondence-None.

By direction of the Moderator the Clerk read the "Objects," and, Powers and Rules of Decorum of the Association.

The following brethren were appointed corresponding messengers to sister Associations:

Harmony-J. J. Ingram

Salem-T. J. Rhodes, N. L. Clarke, W. P. Vaughn, J. E. Chap-man.

New Liberty-N. L. Clarke, D. M. Stroud.

Springfield—D. M. Stroud. T. J. Rhodes, J. E. Chapman.

Pearl Valley-F. M. Breland.

Oktibeha—T. M. Gould, W.A. Butler, Jesse Nelson, G.G. Rainer, W. H. Rainer.

On motion messengers were authorized to write their own letters and sign the Moderator and Clerk's names to them.

The following named brethren were appointed to represent this Association in the General Association for the year 1900:

H. Bruce, D. M. Stroud, W. P. Vaughn, J. H. Satterfield, W. J. Bruner, D. T. Chapman, J. E. Chapman, N.L. Clarke, T.M. Gould, G. G. Rainer, B. W. Rainer, Joe Rushing, T.J. Rhodes, T. C. Viverett, W. H. Rainer, J. A. Johnston, W. A. Butler, G. W. Gardner, J. E. Putnam, G. M. Townsend,

Report of committees were then taken up.

QUERIES AND REQUESTS-Report was read by J. M. Moore, (On

motion was adopted. Apendix A.

PUBLICATIONS—Report was read by G. W. Rainer, spoken to by W. P. Vaughn, D. M. Stroud, T. M. Gould, N. L. Clarke; after which it was adopted. Apendix B.

On motion speeches were limited to five minutes.

NOMINATIONS—Report read by C. C. Simmons, and on motion

adopted. Apendix C.

State of Religion and Fraternal Correspondence with the Churches:—Report was read by N. L. Clarke, J. M. Moore presiding. Remarks by H. Bruce, A. W. W. Grafton, N. L. Clarke, T. M. Gould. On motion adopted. (See first page.)

Missions—Report read by R. K, Cleveland; discussed by A. W. Grafton, H. Bruce, T. M. Gould, D. M. Stroud, R. K. Cleveland, J. M. Moore, N. L. Clarke. Unanimously adopted. Apendix D.

SUNDAY SCHOOLS—Report was read by J. E. Graham, and on motion adopted. Apendix F.

Adjourned one hour for dinner.

### MONDAY AFTERNOON.

The Association reconvened after refreshing hour in the usual order, and reports continued.

EDUCATION—Report was read by W. B. Sansing, and was duly edopted, Apendix G.

Special Committee on Orphanage:—Report read by J. E. Chapman, and after remarks by H. Bruce and T. M. Gould, It was adopted.

Apendix H.

FINANCE—Report read by J. K. Jordon. On motion adopted. Apendix I.

The reports of the Committees being completed, other business

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#### RESOLUTIONS

RESOLVED 1st. That the Abstracts of Faith, Gospel Order, Obince and Powers, and Rules of Deroram of this Asspelation bela published in the minutes, and this resolution be made permanent for the future.

2nd. That the pastors and delegates of this Association be requested to bring the subject of Missions before their churches, and urge them to represent themselves by delegates and funds in 'the General Association.

3rd. That the clerk be instructed to have the minuted of this inceting printed where he can get them the most heathy, and promptly done, paying for the same when so done, and he approve) the work, and that he distribute them among the charehes as soon as possible, drawing on the Treasurer for his usual salary 820, printer's fee and postage, reserving a sufficient number of capies for correspondence.

ich. All funds remaining in the hands of the Treasurer after all expenses have been met, shall be sent up to the General Association for Mission :.

5th. That we most heartily tender our thanks to the New Hope church, and surrounding community at large, for their kind and generous entertainment of this Association during this session.

6th. That our corresponding messengers be requested to pageent the claims of the General Association, to the different Associations which they visit, and urge them to co-operate with that bo-

7th That we now adjourn to meet with Pine Bluff, church Newton county, Mississippi, on Suarday before the third Lord's day in Sept. 1901.

Eld. L. B. Fancher is to preach the next Introductory seemon, with F. M. Breland alternate.

J. A. Johnston the sermon on Missions, with W. P. Vaughn : Iternate.

While singing the parting hand was taken with tenderhose, thus closing a very harmonious session. Prayer was offered by Ja7. E. Chapman. Benediction by the Mederater.

N. L. CLARKE, Moderator. JAS. E. CHAPMAN, Clork.

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### APPENDICES.

### QUERIES AND REQUESTS.—A

Your Committee would make the following report viz:

We find a request from DeCeder church for a letter of dismission from this body. We reccommend that their request be granted. We also find requests from Rock Branch, Poplar, Hebron, and Pine Bluff for the next meeting of this body. We reccommend that the next session of this body be held with Pine Bluff church, Newton county, Miss.

J. M. MOORE, Chairman.

### PUBLICATIONS-B.

We your Committee would submit the following report:

We believe the press to be a great aid in sending the Gospel, for if men preach it, why not print it, and send it to the homes of the people, and especially to the destitute. Let us be careful to analyze what we read, and receive nothing into our homes but that, that is sound, and Scriptural. We realize it as a fact that the world is running after something new.

We should ever faithfully contend for the faith of the Bible; therefore, we reccommend, first of all, our home paper, The Mississippi Baptist, published at Newton, Miss., by our aged and faithful brother Eld. N. L. Clarke, who is ready and faithful to oppose all errors and innovating views. We also reccommend the Foreign Mission Journal, published at Richmond Virginia, the Home Field at Atlanta Ga. For Sabbath Schools we reccommend Kind Words, and all the literature published at Nashville, Tenn. by the Southern Baptist Convention Board.

Respectfully submitted,

B. W. RAINER, Chairman.

### NOMINATIONS-C.

We your Committee would submit the following report:

We nomitate Eld. L. B. Fancher to preach the next Introductory sermon on Saturday, and Eld. F. M. Breland as his alternate.

Eld. J. A. Johnston to preach the sermon on Missions on Sunday, with Eld. W. P. Vaughn as his alternate.

Respectfully submitted.

C. C. SIMMONS, Chairman.

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#### MISSIONS-D

Your Committee on Missions make the following report:

The work of Missions was the most important work committed to the churches of Jesus Christ in this world. It was the main purpose for which the church was organized; and when a church fails to do her duty according to her ability, she soon becomes lean in spiritual prosperity. Missions is the current that cleanses the stream, and keeps it from breeding all manner of heresies. We should remember the very last command of our Savior to his beloved disciples, just before he left them: "Go into all the world, and preach the gospel to every creature," with the promise, "Lo I am with you alway even unto the end of the world.' We are taught in God's word that, "whosoever shall call upon the name of the Lord shall be saved: how shall they call on him in whom they have not believed; and how shall they believe in him of whom they have not heard: and how shall they hear without a preacher; and how shall they preach except they be sent." Again Paul says: "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that beleiveth."

We fail to understand why a man can be a child of God and not a missionary. We look upon it as a grand privilege to have a part in spreading the Gospel of the Son of God; we therefore, beg the brethren of the Mount Pisgah Association to look around them and see those out of Christ of our own color, the Choctaw Indians, and then afar off to heathen lands. The missionary efforts are wonderfully blessed, both at home and abroad. The number of baptisms reported on the Foreign Field last year was 1341. Mission work is not a failure. In view of these facts, we urge upon the pastors to preach upon Missions, and that it is the duty of God's people to give commensurate with their prosperity.

Submitted,

R. K. CLEVELAND, Chairman.

#### TEMPERENCE-E.

We, your committee on Temperence beg leave to submit the following:

We have been reporting on this all important subject for many years, and at no time have we seen the cause of Temperence in a more favorable condition. This we gather from the fact that the destroying beverage is sold in fewer places, licensed by law, than at any time in the recent history of our state. This shows that the law abiding element among the people are in the majority. For this we thank God, and take courage. But much remains yet to be done, for the hideous "Blind Tiger" is yet in the land, cor-

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rupting the youth of our country; and until this soul destroying beast is entirely surpressed, we can not lay down the arms of our warfare.

Furthermore, we wish to express our unqualified condemnation of the policy of our government, in allowing intoxicating spirits to be sold in the Phihopine Islands, and other dependencies of the United States. We call upon Baptists, all over our country to place themselves on regord against this stupenduous evil.

Submitted and read by Geo. P. Clarke.

J. E. CHAPMAN, Chairman.

#### SUNDAY SCHOOLS.—F.

We would submit the following:

We feel that our people do not realize the importance of the Sabbath School work. While the Sabbath School is not the church, yet it is an institution of the church, in which all her members can work and institution of the church, in which all her members can work and institution of the church, in which all her members can work and institution of the church, in which all her members can work and institution of the church, in which all her members can work and institution of the Word of God: the entrance of which giveth light, and when the Holy Spirit engrafts it, it is able to save their souls. We see also that well trained Sunday School children, as a rule, make the most active and efficient church workers. As easly impressions are the most lasting, it should be our purpose to give our children a knowledge of the Scriptures in early life, which is able to make them wise unto salvation. We recommend that our pastors urge the importance of the Sunday School work upon their charges, and try to work up a good Sunday School in every church.

Submitted by

J. E. GRAHAM.

#### EDUCATION—G.

We your Committee on Education submit the following report:

No community can be properly cultured, or refined without an education. It is the stepping stone of morality and usefulness, and we should be more active, and earnest in the education of our young people. As time advances, greater is the demand for educated men and women. If a man is useful without education, we must admit that he would be more useful with it. Education can be dealt with lavishly, and the subject, like all other subjects, should be dealt with honestly and prudently. For domestic life we believe there should be no discrimination in educating the two sexes. Mother and sister's influence over the son and the brother is almost unlimited, and for them to properly train and refine him they must first be trained and refined. Nor should we fail to educate our young people in the word of God. By so doing, the

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cause of Christ will be greatly advanced.

We believe that a liberal English education is of great importance to our ministers, as they can speak more gramatically and find more words at their command to express their views. We do not believe in educating a set of men for the ministry, but we do believe in educating our ministers, that they may be better qualified to serve God, and copse more successfully with ministers of other denomination; but a great portion of this educational training may, and should be acquired from our old and able preachers. After our boys and girls have mastered the common school branches and a higher education is desired, we recommend Mississippi College for boys, and Hillman College for girls, both located at Clinton Mississippi.

Respectfully submitted W. B. SANSING Chairman.

### SPECIAL COMMITTEE ON ORPHANAGE—H.

Your committee submit the following report:

We find about three years ago that Eld. L. S. Foster, now of Jacks on Miss., together with other good brethren established an orphans home for all white children in this state, said home being located at Jackson Miss.

We feel that caring for the orphans is a good work, and one that is worthy of our prayers, and financial support. The Scriptures abundantly supports such work. "Fure religion and undefiled before God and the father is this, to visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world" James 1 27. "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given, He will pay him again." Rev. 19: 17. "A father of the fatherless is God in his Holy habitation." Psalms 68. 5. "Leave thy fatherless children, I will preserve them alive; let thy widows trust in me." Jeremiah 49. 11. "Blessed is he that considereth the poor: the Lord will preserve him and keep him alive," Psalm 41. 1.

All of these Scriptures, together with others show that God considers the wants of the per, and has made it our duty to come up to the support of such institutions. We cheerfully recommend Bio. Fester, and this work to the favorable consideration of our churches and feel they are in every way worthy of their support. If any want to know more of this work let them write to Eld. L. S. Forter, Jackson Miss., who gladly gives all needed information.

This home is dependent entirely on the cantribution of its friends for a support, and all donations will be faithfully applied. Money of course is always acceptable, but food and clothing will be thank-

fully received from any who cannot contribute money. we would reccommend our churches to make contributions to this worthy object, at least once a year, and oftener if possible. we would ask the pasters to bring this work before their churches and urge their support.

J. E. CHAPMAN, Chairman.

#### FINANCE--I.

Your committee on Finance report:

we have examined the Treasurers report, and find that he received at the Association last year, amount on hand, and from other sources **8** 163.55 Disbursements 154.17 Now on hand \$ 9.38 At this meeting Associational purposes 99.85 Collected Lord's Day 26.15 Handed in since .70Total \$ 136.08

Collected on Monday to help the Choctaws in their meeting and turned over to R. K. Cleveland for that purpose \$7.55.

Respectfully submitted

J. K. JORDAN.

### Ordained Ministers and Their Post Offices.

N. L. Clarke - Newton
R. K. Cleveland - Union
Jas. E. Chapman - Newton
L. B. Fancher - - House
H. Bruce - - Keenan
E. N. Robinson - Lawrence
W. J. Bruner - Newton
D. M. Stroud - - Lake
J. H. Satterfield - Chunkey
W. H. Rainer - Moore's Mill
F. M. Breland - Dixon
W. P. Vaughn - Chunkey
W. A. Coker - Baxter
Jesse Nelson - - Jewell

S. D. Chesney House J. W. Arnold -- - Stamper J. J. Ingram -- - - Dixon - - Jewell J. M. Moore- -H.O. White - - Riversville T. M. Gould - - Lake Wm. Yarbrough -- Newton Joe Rushing - - Harperville J. A. Johnston - - Waldo T. J. Rhodes - - Doolittle B. W. Rainer - - - Melon Seborn Smith (Choctaw) Engine J. M. Miller - - Conehatta

### Licentiates.

W. H. Willis	-	- Pi	rospect	
G. G. Rainer	+	- Ch	unkey	
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ABSTRACT of FAITH-Preamble

We, the churches of Jesus Christ, who have been regularly baptized upon the profession of our faith, and convinced of the utility of a combination of churches, and of maintaining a correspondence for the preserving of union amongst churches of the same faith, form ourselves into an Association upon the follwing principles viz:

1 We believe in one Triune God, the Father, the Son and the Holy Ghost, the same in essence, equal in power and glory.

2. We believe the Scriptures of the Old and New Testament were given by the inspiration of God, and are the only rules of faith and practice.

3. We believe in the fall of Adam from his original rectitude, and in him, all his posterity; in consequence of which, we inherit a fallen and depraved nature, consequently the Scriptural doctrine of the total bepravity of human nature, and of man's inability to restore himself into the favor of God.

4. We believe that God hath loved his people with an everlasting love. That he chose them in Christ before the foundation of the world, that he calleth them with a holy and effectual calling and being justified alone through the righteousness of Christ imputed to them, are kept by the power of God through faith unto salvation.

5. We believe there is one mediator between God and man—the man Christ Jesus—who, by the satisfaction he made to the law and justice, in becoming an offering for sin, hath, by his most precious blood, become the end of the law for righteousness to everyone that believeth.

6. We believe that the Gospel is God's appointed means for calling sinner's to the knowledge of the truth-that he has commanded it to be preached to every creature, and requires all men to repent, believe and obey.

7. We believe that the Gospel is made effectual by the operation of the Holy Spirit, and that the sinner, in order to be saved must be born again.

8, We believe that good works are the fruits of faith, and follow after justification, and are evidences of a grac ous state, and all believers are bound to obey every command of God from a principle of love.

9. We believe in the resurrection of the dead, a general judgement and that the happiness of the righteous and the punishment of the wicked will be eternal.

GOSPEL ORDER.

1. We believe that a visible church of Christ is a congregation of persons who have been baptized upon a profession of their faith, and who have given themselves to the Lord, and to one another in brotherly covenant to keep up a Godly discipline agreeable to the

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teachings of the New Testament.

2 We believe that Jesus Christ is the only Head and Lawgiver of His church; that the government is with the body, the church and has equally the right and privilege of each member thereof.

3 We believe that Baptism and the Lord's Supper are gaspel ordinances, appointed by Jesus Christ, and are to be continued in the church until His second coming.

4 We believe that the ordinances of Baptism and the Lord's Supper are properly administered only by ministers called of God and set apart to the work by the imposition of hands by a Presbytery of regular Baptist ministers.

5 We believe that immersion only is baptism, and that believers in Christ are the only proper subjects.

6 We believe that none but regularly baptized church members have a right to partake of the Lord's Supper.

7 We believe that it is a duty and privilege of all believers to make a public profession of their faith, to submit to the ordinances of the gospel and give themselves as members to the visible church.

8 We believe it to be the duty of every church to expel from her communion every member that is immoral in conduct, or that holds doctrine contrary to the Scriptures.

OBJECTS AND POWERS OF THIS ASSOCIATION

1 This Association acknowledges and maintains that each church is an independent body, and possesses the sole right to exercise and control its own effairs: and, therefore this Association has no right or power to interfere with the eternal rights and privileges of churches composing its body, but may withdraw from any church which may hold false doctrines, or tolerate immoral practice.

2 The objects of this Association shall be to promote fellowship and harmony among the churches; to inquire into any difficulties between the churches, and remove them if possible; to give the churches the best advice they can in difficult matters, when solicited, and, in general to advance the interest of the Redeemer's kingdom in any way they may deem practical.

3 With regard to the benevolent institutions in our country, we declare it to be the inalienable right of every association, of every church, of every individual member of a church, to support them according to their own views of duty and dictates of their own conscience; and the right shall never be called in question in this Association. And any motion whereby this right is called in question shall be instantly ruled out by the Moderator, as being unconstitutional.

4 This Association may maintain a friendly correspondence when convenient with other religious bodies of the same faith.

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5 Ministers of the gospel in good standing, though not delegates may be invited to seats in the Association, but not to have the privilege of soting.

6 The Association may appoint any person or persons by and with their consent, to transact any business they may deem nec-

7 The Association may adjourn to any time and place they

think proper.
8 The Association shall keep a record of their proceedings, and

have them printed when necessary.

9 The Association shall have a fund, and appoint a treasurer to take charge of it, who shall account to the Association for all monies which shall come into his hands for the use of the Association.

10 The Association may form their own By-Laws and regulate their own proceedings in such a manner as they may think expedient.

RULES OF DECORUM.

1. This Association shall consist of delegates chosen by the churches to which they respectfully belong, and the Mt. Pisgah Association.

2. Such delegates shall be members in good standing, and no member under church censure shall be allowed a seat in the Association

3. They shall produce letters certifying their appointment by their respective churches, and stating the number baptized, received by letter, restored, dismissed, excommunicated and deceased, during the preceding Associational year, with the number in tellowship, and such other statistical mattersals the Association may direct.

4. This Association shall have a moderator, clerk and treasurer, who shall be annually chosen by a majority of the members present, by ballot or otherwise. Said officers shall fill their respective places, if present, at the succeeding Association, until a new election takes place, and while in office, shall discharge the duties

ordinarially incidental to those offices.

5. If new churches desire to be admitted into the Association, they shall petition by letter and delegates, and if orthodox and orderly, shall be received, and the Moderator shall recognize them by giving their delegates the right hand of fellowship in behalf of the body.

6. Every church shall be allowed two delegates and no more until her number shall exceed one hundred—three until it shall exceed one hundred and lifty, then four and no more.

7. The Association shall neither answer or debate any query on Gospel destrine, except it be merely to explain the meaning of the

Articles of Faith of this Association.

8. Every motion made in order and seconded, shall be reduced to writing if requested by any member, and shall be considered by the Association except withdrawn by the mover before discussion.

9. Motions made and lost, shall not be recorded on the minutes

unless so ordered at the time.

10. If any proposition or motion under debate contain two or more points it shall be divided at the request of any member, and

the vote taken on each point seperately.

11. Only one member shall speak at the same time, who shall arise from his seat and address the Moderator. He shall confine himself to the subject properly in debate, cast no reflection on the Association, or any member thereof, and shall not be interrupted while speaking.

12. No person shall speak more than one on the same subject till all who may desire to speak thereon have enjoyed that privi-

lege, and not then without leave of the Association.

13. The Moderator shall have the privilege of speaking on any

question to the body.

- 14. The Moderator shall decide questions of order, but an appeal from such dicision may be taken to the whole body, which shall be decided without debate.
- 15. A majority of the members present shall be necessary to carry any motion or proposition, and the Moderator shall vote as other members when the question is taken; and in case of a tie, the question shall again be put to the Association, and if not then cided, the Moderator shall proceed to decide the matter in conoversy by lot.

16. Committees shall be nominated by the Moderator subject to

the approval of the Association.

17. There shall be no talking or whispering while a brother is

speaking.

18. No brother shall finally depart from the Association without leave of the body.

19. The names of the delegates shall be enrolled by the clerk,

- and called over whenever necessary. 20. The minutes shall be read and carefully corrected, if necessary, and signed by the Moderator and Clerk, before the Associa-
- tion rise. 21. A motion of final adjournment shall be construed to involve the previous reading and adjustment of the minutes.

22. The Association shall be opened by prayer.
28. The rules of order shall be distinc ly read by order from the Moderator, as soon as the Association convenes on Mon lay.

24. The foregoing articles shall be subject to alteration or amendment at any regular meeting of the Association by a majority of the Association.

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,	Bolden G	rove	123.8		P. P.	tonid 1	2. Dis	missed by	Letter 178; Ex	aluded 28; D ad 46;

Total number baptized 141; Recived by leter 119; Restored 13; Dismissed by Letter 178; Excluded 23; D ad 46; Males 1201; Females 1672; Colored 9, TOTAL 2019. Number of minutes 979. Ass. Fund \$97.80. Licential is 7 Or dathed ministers 27.

<sup>\*</sup>Last years statistics. The 37 lettered by Portrangs will be add to sum total to all the churches,

